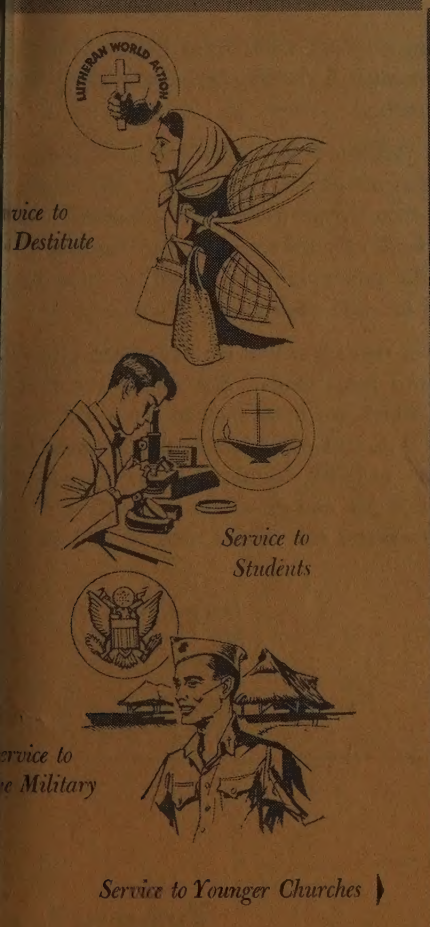
Lutheran Herald

lay 5, 1959 • Vol. 43 • No. 18

LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY



Lutheran Co-operation Issue

Why the Church Is There

Through co-operative services the Lutheran Churches of the United States are at work in many fields in all parts of the world. Some of these services are described in this issue of LUTHERAN HERALD. Why the church seeks thus to serve is well said by Leslie E. Cooke in the quotation on this page.

PITY is not enough; pity will pass; it is dispelled too readily the many claims and counterclaims on our attention. Furt more a constant exposure to the poignancy of human suffe is more than we can stand. We have to insulate ourselves aga it if we seek to face it in our own strength. Motives of good even will not provide the driving force for perseverance in ministry in the face of disappointments, frustrations, and ing tude which often attend it. The sources of compulsion and straint not only to begin this work, but to persist in it, lie dee Great enterprises are only undertaken and carried through ou great conviction. . . .

You know the Grace of our Lord Jesus Christ, that though was rich yet for your sakes he became poor, so that by his pov you might become rich.

Nothing less will do—this is the only sufficient motive fo *Diakonia,* the ministry of service, and this is the only unfail service of its inspiration. In answer to the questions why see minister to human need, why try to satisfy the wants of the sa no argument from the greatness of the need, or from the obli tion of the churches to build each other up will avail.

There is one answer only: it is that we have been given to kn the Grace of the Lord Jesus Christ. This means not that He put us in His debt which we must seek to repay by our ser nor yet that He has thus laid us under an obligation which in devotion we must try to fulfill. Rather it is that this that He done fills us with such joy and gratitude that *only a life of giving* can begin to express our thanks, and eternity is too s to utter His praise.

LESLIE E. COOKE,
The Church Is There
(The Seabury Press)

In this issue . . .

Why the Church Is There 2

Mission on Kilimanjaro 3
A picture story about a Lutheran girls' school in the foothills of the famous Mount Kilimanjaro.

Report on Tanganyika 6
Rollin G. Shaffer is promotional secretary of Lutheran World Action.

What's In a Name? 7
A. Henry Hetland is executive secretary of the NLC's Division of College and University Work.

To Convert a Nation: Convert Its Army 9
Engebret O. Midboe is secretary of the Bureau of Service to Military Personnel.

Pity Is Not Enough 10
Four stories from Hong Kong.

Parents and Children 12
The fourth in a series by Carl F. Reuss

Editorial 14

Karl A. Olsson: The Bower of Bliss 15

Correspondence 16

For the Family Altar 17

The Church in Today's World 18

Washington News Notes 19

Within the ELC 20

Lutheran Herald

Editor: O. G. MAL
Associate Editor: WILLIAM H. GE
Managing Editor: CARMEN MITCH
Assistant Editor: MELVA RO

Official organ of The Evangelical theran Church. Published weekly Augsburg Publishing House, 426 S Fifth Street, Minneapolis 15, Minn., dolph E. Haugan, General Manager bert E. Anderson, Circulation Man Subscription price, United States Canada, per year $3.00. Entered as ond class matter January 14, 1931 the post office at Minneapolis, M under the act of March 3, 1879. P ed in the United States of Americ Augsburg Publishing House, Minnea 15, Minnesota.

© Augsburg Publishing House, 19

oughout Africa, there's a chatter of sewing machines
e porches of thousands of country stores. The machines
perated by African men, with the women customers
; idly on the ground, watching the progress of the
g.

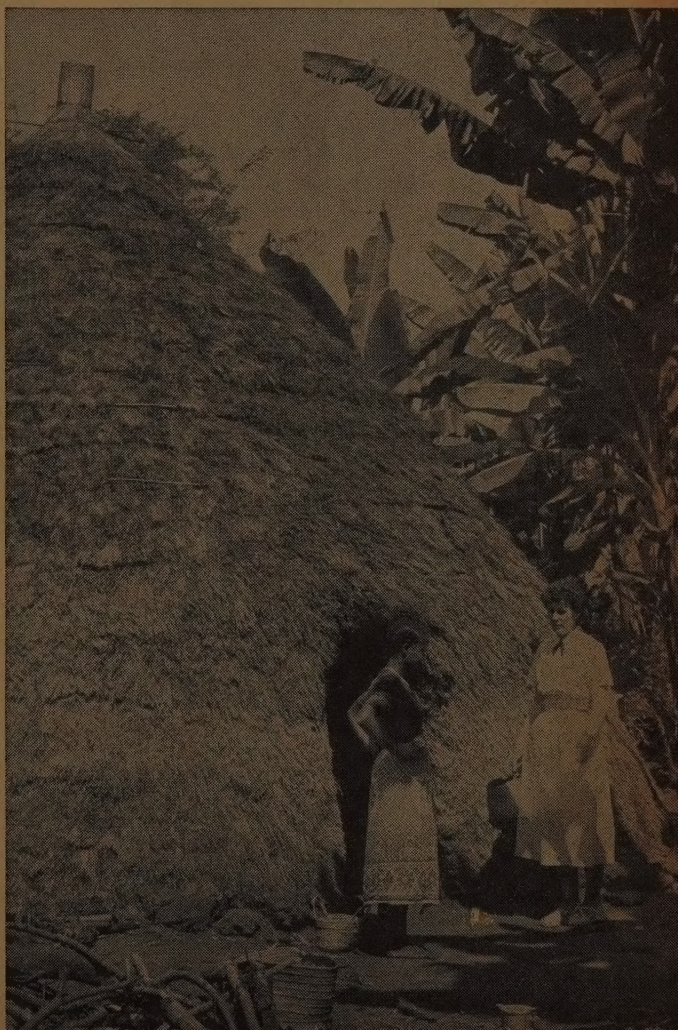
er centuries of wearing skins—or merely a string of
—African women took to wearing lengths of cloth.
swathed the cloth around the waist, or under the
lers, or over one shoulder perhaps. Another cloth
ed around the head, and the outfit was complete.

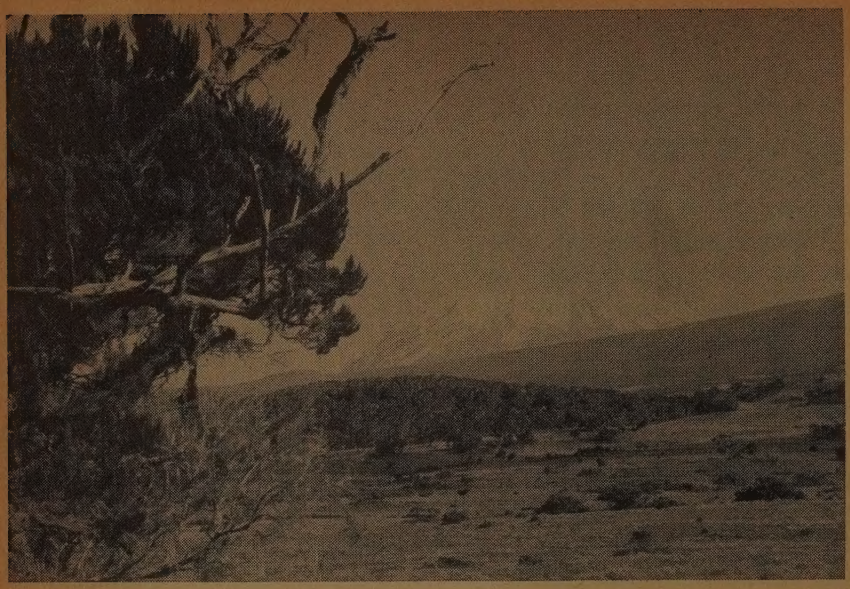
at is still the pattern in many parts of Africa. But else-
, especially among the wealthy and progressive Chaggas
lount Kilimanjaro, the women now think it more
sh to wear a cut-and-sewn dress, rather than merely a
ength slung around them. Men do the sewing, for
n's hands are rough from working in the cornfields
umpkin patches.

Most of the pupils of the Ashira Girls' School, run by the Lutheran missions, come from thatched circular huts like this one, surrounded by dense groves of coffee bushes and banana trees. Miss Lilian Hohm of Saskatchewan, Canada, is principal. Here she calls on the mother of one of her pupils.

cture story by Three Lions . . .

Mission on Kilimanjaro





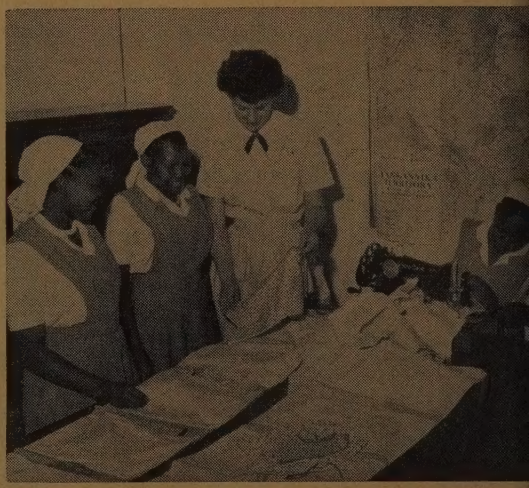
From the Ashira Gi School, the shining snow Mount Kilimanjaro can quently be seen. The scho at an altitude of 5,000 only part way up Kilim jaro's 19,565-foot total.

Girls are now learning the craft in mission schools, and portable sewing machines are not beyond the pocketbooks of African men. The girls carry the craft home with them, and to new homes when they marry.

The Lutheran Mission on Mount Kilimanjaro has been staffed by Americans since World War II. It occupies the site and some of the buildings of the old German "boma," or district office—stout stone buildings with "hanging tree" still growing on the front lawn, where swift justice was carried out in full view. Of this Lutheran mission, the Ashira Girls' School crowns a hill across the valley.

The Chagga tribe was not greatly in favor of having their daughters educated. It would make them too independent. So the Local Council carelessly donated a patch of hilltop, certain that it would not be acceptable. For this was a dread place, where dead bodies were deposited to be preyed on by leopards and hyenas. No African would go near the spot unless he had to.

But Ashira Girls' School grew up right there, a charming collection of buildings scattered under the shade of pines and gum trees. Year by year, the school has expanded until now it houses 160 girls, with some 25 day pupils.



Miss Hohm with teachers-in-training. Each girl mak kit of practical articles, according to various grade te ing. These are placed in separate pockets of a strip of c and are brought out for practical demonstration as girls go out teaching in village schools.

All these Standard 8 (Grade 6) girls made their own dresses. Here Miss Hohm adjusts a skirt for a photograph.

ing is the delight of the curriculum. When dress material is brought from town, the eagerly pounce on the different pieces, feel- ie texture, debating over stripes or floral de- comparing vivid splashes of gay color with sophisticated off-tones. They select patterns heir dresses only after great deliberation. s far more exciting than sewing school uni-

: great day of the year comes when the exam- inspect their handiwork on their persons. girls, twittering with excitement, change jumper-dress and blouse into pretty cotton s. Each is perfectly fitted, though the sew- epends upon the aptitude of the individual

nost as important as their dresses are the ers' demonstration kits. A series of pockets, ed as to grade, contains articles suited to ce-teaching in kraal (village) schools, and when the girls are full-fledged teachers.
ving is catching on with the girls and their sisters. It will soon be considered an accepted of the life of African women . . . in fact, manly occupation.

Lined up for inspection are the proud girls of Standard 8. Some have a flair for dressmaking, others find it painfully slow. Sewing is not in their tradition, for most of them have used only lengths of cloth until they started school.

In First Aid class, Miss Hohm gets special attention when she serves as the patient. A senior student demonstrates how to put a bandage over the eye.

For a report on Lutheran World Action in Tanganyika, turn the page ►

Report on Tanganyika

By Rollin G. Shaffer

A parent missionary society faces some of the same problems that any parent faces in helping a son or daughter grow into responsible adulthood. Even before a child becomes self-supporting, he needs the experience of making his own decisions on how to spend his allowance.

If there are many children in the family and not enough funds to meet all their needs, the parents may have some difficulty in deciding how to divide the available funds. Your church representatives face this problem when it comes to rationing Lutheran World Action funds. Currently about one-seventh of these gifts goes to Tanganyika.

The half million dollars we invest each year in mission work in Tanganyika is more than we send in LWA *funds* to any other country. (If we include the value of Lutheran World Relief *goods,* we send more to Germany, Yugoslavia, Korea, Hong Kong, Jordan, or Taiwan.)

The three churches in Tanganyika for which the NLC's Department of World Missions Co-operation has direct responsibility report a membership of nearly 150,000. The largest of these, the Lutheran Church of Northern Tanganyika, numbers 115,000. The annual subsidy to this one church from LWA funds amounts to about $110,000, and it is encouraging to note that the African members themselves contribute more than $125,000.

Tanganyika is on the east coast of Africa, directly on the equator. It is the largest of the United Nations' trusteeship territories, administered by Great Britain. Its area, 362,000 square miles, is larger than the combined areas of Texas, Maryland, and Minnesota. The population is over 8 million people, of which Lutherans number more than 265,000.

When World War II cut off the five large Ger mission fields in Tanganyika from their suppor societies in Germany, the National Lutheran Cou came to the rescue with Lutheran World Action fu and missionaries borrowed from the neighboring gustana Lutheran mission.

Later, when German missions were barred from turning, an international Lutheran mission team recruited from more than a dozen missionary soci of Europe and North America.

The present mission staff, which includes 21 l missionaries, is scarcely more than half the numbe German missionaries who formerly manned these fi Administration is shared with a large number of A can leaders who have been educated over the y With the help of generous subsidies by the governm the churches have been able to establish and d primary, middle, and secondary schools.

The Lutheran churches and missions also shar the support of four institutions: the theological s nary, a secondary school, a medical assistant's trai school, and a mission press.

A recent evidence of the development "from mis to church" is the proposal to place control and adm tration of these four institutions under the Federa of Lutheran Churches in Tanganyika, an indige church body, rather than under the Lutheran Miss Council, a missionary body.

Another indication of the "coming of age" of African Church is the proposal to turn over to Lutheran Church of Northern Tanganyika contro direction in the expenditure of all mission funds gra to it. These LWA funds have been administered by Missionary Conference in the past.

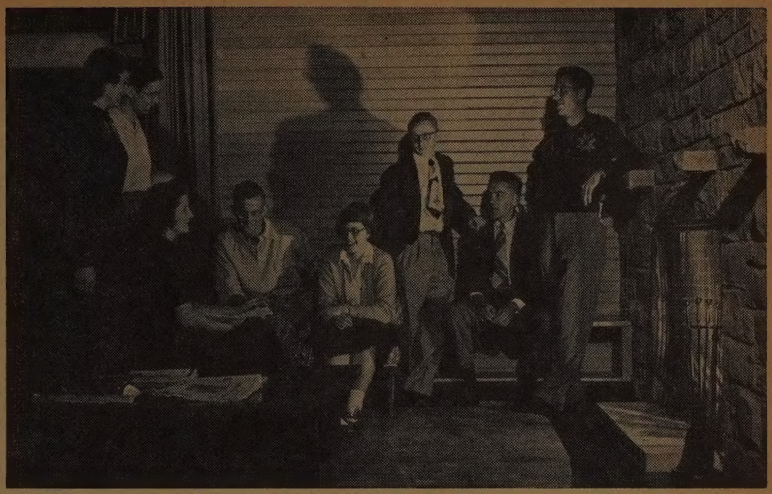
There has been a minimum of racial tension in T ganyika, in spite of the violence which has broken in Kenya, directly to the north. The revolutio power of the Gospel continues to spread the expl idea that human beings are precious in God's s This is likely to disturb the status quo of any civi tion where one group is held inferior to another.

The rising tide of nationalism is hastening the when indigenous people all over Africa will wan rule themselves, whether they are considered read not.

Fortunately our churches have been preparing ple for leadership and pressing the African chur to take more and more responsibility for their own grams and their support.

What's In a Name?

By A. Henry Hetland



The student center lounge at Iowa State College in Ames

usually possible to get a chuckle out of the title . was technically mine when I began serving in the rsity ministry: *Pastor to Lutheran Students at the rsity of Wisconsin, Representing the University isconsin Lutheran Student Foundation, the Stu- Service Commission of the American Lutheran rence, and the Board of Education of the United ran Church in America.*

ntually there was a slight diminution. The Amer- Lutheran Conference and the United Lutheran h transferred their respective responsibilities to lational Lutheran Council, and the last half of tle became ". . . *the Student Service Commission National Lutheran Council.*"

nge came again when the National Lutheran cil recognized the permanent nature of the work alled it *Division of Student Service.* In 1956 that vas changed to *Division of College and University* . Will there be another change? There is a special nittee that is now studying the National Lutheran cil and its several divisions to see what adjust- will have to be made when the two Lutheran ers have been completed. The name may therefore an uncertain future, but *College and University* —or *Student Work*—or *Student Service*—or *Cam- Work*—seems to have an assured future. As a Nor- n proverb says, "A loved child has many names." is "child" of the church enjoys high favor because mbolizes and expresses love and concern for real and daughters, those Lutheran students who attend utheran colleges and universities. There are at 100,000 of them. If this "child" has had many s in the course of its life, that fact is scarcely less rkable than the changes which have occurred in its s of growth. Strange as it may seem now to students themselves, it is a fact that one of the first formal efforts in Lutheran student work was initiated at a major university in order to provide for the students a ministry in the English language!

In fairness it should be added that it was also about this time that there began what has since been a phenomenal development of publicly supported higher education in America. It is not surprising that Lutherans (and other denominations) prior to that time were content to concentrate their attention on their own colleges. That was about at the turn of the century. Now about 80 per cent of all Lutheran students are attending non-Lutheran institutions. Other changes have taken place which have been revolutionary but not as noticeable. Adoption of the phrase, *College and University Work,* in place of *Student Work* indicates in obvious manner that there has developed a concern for the entire academic community, including faculty. There were practical considerations behind this move. Most student workers came to recognize that students generally reflected attitudes and convictions learned from their teachers. But by no means was this the major reason for the change in emphasis; it was rather a recognition of the fact that Christian teachers and administrators are quite as much in need of the church's ministry as are students.

Indeed, one could make a strong case for concentrating almost exclusively on faculty work because they are the ones who come into most immediate contact with the world of *ideas;* they are the ones who are most challenged—where there is a challenge to the Christian faith.

But again it must be said that the shift from *Student Work* to *College and University Work* had its origin in something deeper than even that problem of the Chris-

tian teacher. Paralleling the concern shown by an increasing number of educators with basic philosophies of education, there has come a conviction among many Christian campus workers that the Message which the Church proclaims, the Gospel, has a relevancy to the entire enterprise of education which was all but lost during those unfortunate generations when *religion* and *science* were lined up in opposing camps and people assumed that they could never be anything but enemies.

While that "war" was going on, and even after it had largely spent its force, it was generally assumed that the church's best strategy would be first of all to keep as many as possible of its young people from going to such schools, and then with respect to those who did go to try to keep them engaged in activities off the campus so that they should not come under the university's influence.

A New Approach

It is too much to say that "we have now arrived at a brand new strategy" and thus to suggest that religion and secular education are bosom pals and therefore ought to get together and forget their differences. There is little common ground for both a Christian view of life and a secular view; but all is not secularism that appears to be so. (Nor is all that appears to be a religious view really Christian!)

Be that as it may, there have been changes in this activity which has had those several names through the years. In one respect at least there has been no change at all; the entire activity has been urged along by certain convictions shared by all Christians; ergo, a great deal is at stake when a young man or woman sets about being a student; from among college graduates come many of the nation's leaders; from among college graduates can come also many leaders in the life of the Church.

Most Christians will agree also in this, that higher education in itself is not antithetical to Christian faith, but it is a well known fact that education as such thrives, indeed depends, on asking questions. And when people start asking questions, anything is fair game! Christian people will ask questions also about the doctrines which have been inherited from parents and churches. Being prepared to meet those questions is the honorable thing for church people to do. But meeting questions implies a teaching process—and indeed that is what college and university work has to do: campus workers must above all be teachers.

It is a truism among campus workers, based on first hand observations, that the reason why many Christians seem to fall by the wayside in university life is that they are unprepared with their confirmation-level of Christian knowledge to handle the college-level questions that occur to them or that are flung at them in that environment which exists for the purpose of asking questions.

In the *Division of College and University Work* have an outline of duties or objectives that are set be every campus worker, but essentially they all have t with a pastoral role which specializes in teaching. (and make disciples . . . teaching them . . .") L up, those goals are expressed in this fashion:

A campus ministry should include—

(1) *Preaching:* the proclamation of the Gospel
(2) *Teaching:* the interpretation of the Go with reference to all aspects of human e ence.
(3) *Counseling:* helping campus citizens to s their many problems, but especially the p lem of their relationship to Jesus Christ.
(4) *Calling:* taking the initiative to seek out campus citizen where he is, and to set be him the call of the Kingdom.
(5) *Recruiting:* enlisting students and non-stud for service to Christ and His Church.

Summed up, it can be said that the goal is integration of a person's total academic experienc terms of the Christian Faith, so that the Truth Christ becomes relevant to each discipline, to educa as a whole, and to every aspect of life."

It's a large order! Much too large if the notion v entertained that this is to be done on all 1800 Lutheran campuses in the United States by a han of people called student workers or campus pas Actually, this is an order which confronts the en Church. Every congregation is in some sense enga in trying to realize that goal, especially if it has col students in its membership.

Alert the Church

Perhaps it could be said that a significant task those who are campus workers is to alert the en Church both to the issues which confront the think Christian and to the kind of pastoral care that t issues require of us.

In this noble effort we share responsibility with th in our own colleges who have the privilege of work within a Christian community which in its statem of purposes can boldly announce that they are firs all committed to Jesus Christ and then proceed to plore with even greater boldness the same questions confront the non-church institutions of higher ed tion. For the questions and issues are the same for mankind. Christian Higher Education (in the Chur own colleges) and College and University Work (ministry to non-Lutheran schools) are announcem "to whom it may concern" that Christians are re to face the basic issues and questions of life and to something about them.

To Convert a Nation: *Convert Its Army*

By Engebret O. Midboe

tudy by the Congregational Christian Church has ed the fact that Lutheran Churches of America pending annually more money than many Prot- bodies combined for their ministry to the men vomen in the Armed Forces and their dependents. does not come as a surprise to people who know Lutherans have a large place in their hearts for fellow-members who become involved in the serv- of their country for periods ranging from six hs to thirty years or more.

ving recently broadened the scope of their brother- ncern, many congregations are beginning to pre- their young people for that eventual date with ay at some armed forces reception center by pro- g classes of pre-induction training and counseling. xt prepared for this purpose, "So You're Going Service," is available free of charge from the au of Service to Military Personnel of the Na- l Lutheran Council.

care for their spiritual needs when they are away home, the Churches have consistently lent a pro- on of their pastors to the chaplaincies of the Army, and Air Force, so that their people might have rightful share of divine services by their own pas- while they are scattered all over the free world.

alizing that there will be many areas in this coun- nd throughout the world where a Lutheran chap- will not be available, the Bureau has designated 200 contact pastors who are civilian clergymen in regations adjacent to military installations. These rs serve Lutheran personnel on the nearby bases. a similar way as the congregation senses its respon- ty to men and women who go away to colleges universities, it attempts to keep in touch with its and women in the Army, Navy, Air Force, and nes. A committee is set up in the local congregation e responsibility is to keep in contact with the ch's service members. An important function is to ard information about their latest addresses to the act Pastor, Service Pastor or the Chaplain stationed their place of assignment. A listing of such Con- Pastors is found in "A Mighty Fortress," which is onthly publication designed to keep service people med about their church. This periodical is avail- free of charge to congregations simply by ordering "A Mighty Fortress," 50 Madison Avenue, New , New York. It is then sent by the local congrega- to its service people.

A manual has been prepared by the Bureau of Service to Military Personnel describing a "Congregational Follow-up Program" which outlines a large number of ways in which the local committee can keep in touch with members in service.

The Lutheran Church is concerned for its people in uniform also when they are away from their military installation. The participating bodies of the National Lutheran Council and the Lutheran Church—Missouri Synod, have set up a co-operative agency, known as the Lutheran Service Commission, which supports homes away from home in strategic areas of the world.

In some places, notably in Germany and Japan, retreats for Lutheran laymen are held annually. In Germany a week is spent at the picturesque Berchtesgaden Retreat House, and in the Far East four Lutheran Lay Retreats are held annually in the Seoul Retreat Center.

It has been estimated that over 50% of all servicemen are married and are raising families, and, because many of them have lost contact with their home churches, repositories for pastoral acts, such as marriages, baptisms and confirmations, were set up in six of the bodies of the National Lutheran Council. These are holding agencies which maintain contact with service people and their families until such a time that they find a home to which they retire or return after a number of years of active duty in the forces. Upon the return of the serviceman to the home community, the local congregational committee again goes to work seeking to reintegrate him into the congregation's life.

In addition to keeping in touch with its own people, the local congregation in a military area must also explore its mission to the nearby armed forces installation, whether it happens to have a population of 10 or 10,000, and whether it is full time or only a weekend activity. The post, camp, base, station, or site in your area is a part of your community and the congregation nearby bears a responsibility for such a ministry.

At the end of the War Between the States, Doctor Joseph Stiles, sometime chaplain with the Confederate Forces said, "The way to convert a nation is to convert its army." If that were true in the 19th century, it is many times more true in our day when millions of American youth are scattered all over the face of the free world in the Active and Reserve Forces of our country.

Pity Is Not Enough

Wan Oi . . .

Clinging to the hillsides in Tai Hang is a cluster of flimsy wooden shacks, homes of hundreds of families eking out a bare day-to-day existence.

Life for these unfortunates is just a gloomy struggle for survival, and is plagued with worries as to where the next meal would be coming from.

Sitting in one of these dim squalid huts is a half-paralyzed widow, who has not been able to move out of her tiny six feet by eight feet hut for the past two years. She is Wan Oi and she lives there with her three children, all of whom are too young to work.

The family of four has entirely no means of support, and lives on charity. The Social Welfare Department gives them food every week. "It is not enough though, so we just eat less," Wan Oi said. As to clothing, they wear the worn-out discarded clothes given to them.

Wan Oi is 39 years old and she has been a widow for five years. She had seen better times in her younger days. Her husband had a cake shop in the country in Hoklo. They came to Hong Kong after the war.

In Hong Kong her husband became a vegetable hawker, but five years ago he died, after having been sick for over a year.

After her husband's death, she worked as an earth carrier at construction sites to earn a little money to support her three children—one son and two daughters.

But misfortune dogged her path, and one night about two years ago, she suddenly fell from her hard wooden bed while sleeping, and she woke up to find that left side of her body was paralyzed.

"I don't know how I became this way. I was not before it," she said.

Her daughter, who is now 15 years old, was prepa supper for the family—a thin gruel, with nothing t with it.

They do not dream of a feast or new clothes. one full meal would mean a lot to them.

Lee Poon Kiu . . .

"Sing Tao . . . Buy a Sing Tao" the tiny woma a small chair calls out to pedestrians.

She is a familiar sight on the waterfront betv Blake Pier and Star Ferry in the British crown co of Hong Kong. Crowds hurrying home after w meet her selling evening papers.

Her hands are usually hidden under the pile of n papers resting on her knees, but occasionally you c a glimpse of them—they are deformed, and have since birth. She cannot walk either as her right le also deformed.

Her name is Lee Poon Kiu, and she has to sup two daughters. Her husband deserted her four y ago, leaving her with the two children.

"I don't even have any capital now," she said am getting these papers on credit."

Lee Poon Kiu said that about two weeks ago was arrested for hawking there, and was fined 90 ce "All the newspapers I had with me were confiscated," she added. "I don't have a license. It costs US $3.50 for one, and I don't have the money for it."

Every afternoon she and her elder daughter, who is eight years old, sell newspapers on the street to earn a little money. In the evening they go back to the Aberdeen Street pavement which is their home.

Lee Poon Kiu does not want much. "All I want is US $2 for capital."

Kwong Chi Cheong . . .

He stood patiently outside the wholesale market in Hong Kong. A scrawny kid in a dirty, worn-out cloth jacket over a faded red sweater.

He was waiting for his evening meal — leftovers from families living nearby.

It has been more than a year since his mother left him to remarry; and he has been wandering in the streets, begging for a living, since.

His name is Kwong Chi Cheong; he is 11 years old, s small for his age. He appeared quite intelligent n he chatted with a visitor from the Lutheran d Federation.

, however, did not want to speak about his mother. dismissed the subject by simply saying "I don't w where she is . . . I don't know when she left."

night he climbs up the hillside off Smithfield Road e tiny hut which he shares with his sister, Kwong ing, who is 13 years old.

s sister goes out to work as a maid servant. In vening she comes home to take care of her younger er.

y father died long ago in the country," little ng said. "I studied for a few months, but I am studying now . . . I can write my own name."

ne boy's father died about six years ago in their ge in Wai Chow, Kwangtung Province, China. ng now begs for a living and on the bad days n he comes home empty handed, a neighbor will times share his own meager fare with him.

ne church cannot do everything here, but a child Kwong Chi Cheong should be a part of whatever do.

ung Pui . . .

he sun shone brightly in Hong Kong, bringing a ome respite from the biting cold of the previous but there was no warmth or cheer in the home of ng Pui.

is eight-year-old daughter was crying. She was gry. Too young to understand the meaning of erty, she only knew that other children had something to eat while she had none. She wanted to know why.

The hapless father tried to console her, but he had nothing to offer but kind words. There was no money to buy her any food.

"I had no work for the past few days, so we have not eaten today," Leung Pui said. "Her mother died about 20 days ago, and there is no one to take care of her," he sadly added.

Leung Pui lives in a little hut on the Lin Fa Kung hillside with his four children. They share the tiny hut with another family.

He had seen better days. At one time he was the proprietor of a shop selling charcoal, but he could not stand the competition of big business and about seven years ago went broke.

He moved up to the hillside with his family, toiled as an earth carrier, and did some carpentering work to support his family. But he had no steady job, and a few days without work meant that the family would have to go hungry.

To add to his misfortunes, his wife became sick about three years ago. It was her lungs, and she had been sick until her death.

Leung's eldest daughter is 17, and she can help out the family slightly by working in a factory. It is, however, day to day employment, and the combined family income is about US $10 to US $12 a month.

Although hard-up, Leung is eager to see his children in school. Two of his children, a son and the youngest daughter, are studying at a free school. Another 10-year-old daughter is, however, without schooling, and Leung would like to see her in some free school.

Your gift to Lutheran World Action will answer the needs of these and thousands of the destitute all over the world.

The fourth in a series on
the Christian, the Church and Social Problems

Parents and Children

By Carl F. Re

Parents are God's representatives here on earth, responsible to Him for the way in which they rear the children He entrusts to them. They wield His authority in their naturally limited and inadequate way, but they do so indeed as His representatives.

This is a sobering responsibility for parents. It is a major fact which children, too, must heed. The Fourth Commandment, after all, is addressed to children. Not only does it give a command but also a promise. From the direct responsibilities and obligations *of* parents and *to* parents we gain much of our understanding of the place and use of authority in human life.

Parents are our first teachers. Families are our first schools. We learn so much from our homes, especially our first lessons in living with others. Parents help to lay the foundations on which the whole of our community life is built. The moral fiber and the character of any neighborhood, community, state, or nation, root in the training that parents give their children.

The Tools We Are Given

Let us note briefly some of the tools our families give us, some of the facts they teach us, some of the goals they set for us, some of the attitudes they instill in us. These should make us appreciate all the more keenly the great contributions which our families make in preparing us for living with our fellow men.

From our families, for example, we learn to:
use the correct words and gestures to express our thoughts;
think about God and the meaning of His goodness to us;
distinguish between right and wrong;
take care of our bodies and our health;
distinguish between what is expected of men and of women, of young and of old, and what is due each;
show respect for other persons and their property;
understand the meaning of work, the uses of money, and the necessity of meeting responsibilities fa fully;
make creative use of our time and talents;
appreciate the beauties and mysteries of God's wo
accept our opportunities to be helpful and of ser to others.

These are some of the first lessons in social liv which children ought to learn from their parents. child who does not learn them is indeed socially ha capped. The parent who makes no effort to try to te them is grossly negligent.

The Church is interested in Christian family She knows that strongly Christian families are backbone both of Christian congregations and of stro ly Christian communities. The Church seeks there to guide, encourage, and strengthen family life. tries to help build Christian families to give to t neighbors a living testimony to the fact that t faith makes a real difference in the quality of t lives. She knows that her families can be a posi force for good in their communities. Christian famil just as certainly as Christian individuals, can be lig and leaven in the communities where they live, sett wholesome standards for family life.

That American Standard of Living

That is far from easy in our tense, hurried, and tressed times. Just one example is the wealth of inv tions which contribute to the comfort, convenience, enjoyment of life. These pose problems. The automob the television or the radio set, the automatic washer, the many other household conveniences potenti could contribute greatly toward enriching the qua of family life. On the other hand, they can harm i they are misused. All of them require high standards spending. All require considerable cash or credit buy them. So appealing are they that they put he temptations before the family members to buy th conveniences, comforts, and luxuries identified w

American standard of living." Often, then, mother father in the ranks of wage-earner so that the y can enjoy these material advantages.

ere also is heavy competition for the time, interests, energies of the family members. Father, mother, the children are drawn apart—each to interests, ties, and amusements calculated to win their loyal- Scouts or school activities, service clubs or labor is, women's clubs or community causes seek the of children, men, and women. Little time is left amily togetherness, the family members joining mily-sharing activities. There is even a suspicion few families would know what to do together if had ten days for family activity uninterrupted by nds from outside the family!

n the trends in the world of work and economics separated the family members from one another. c has become a means to an income rather than ily-shared experience. Family members no longer artners in production, but work separately, individ- each at his own place of employment. Children see father at his work, and even mother can share occasional high or low spots growing out of her nd's work.

The Problem of Leisure Time

lated to the foregoing is the "problem of leisure Today's generation has more off-work hours any in history. Children have few work responsi- s. How can this leisure time be used creatively and ructively for family enrichment? What ought to be ssing for a rewarding, God-pleasing, self-advanc- neighbor-serving life becomes for many the curse lle, empty hours.

ildren today are looked at differently from what were in an earlier generation, even a scant fifty ago. Only a minimum of duties and responsi- es is expected of them. Rather, it is thought that should be enjoyed, given many advantages, sacri- for. Moreover, there has in recent years come an nragement to parents to be companions, even pals, their children. A result is that the "authority" re of parenthood is nearly lost.

a time so confused on essential family values and he relations between parents and children, Chris- people can well give sobering, helpful, and perti- testimony. Certainly, Christians recognize that ren are entitled to high esteem, but also insist on a stent, if moderate, discipline as necessary for the h and well-being of the child. They see that "chil- are an heritage of the Lord," to be accepted as His ing upon the marriage union. Children are to be d in "the discipline and instruction of the Lord," as St. Paul writes in Ephesians. Christians pay close attention to the word from Proverbs, "Train up a child in the way he should go, and when he is old he will not depart from it."

Children are expected to show to their parents honor and obedience, as the Fourth Commandment makes plain. Scripture warns of the harm befalling wayward, disobedient, disrespectful children. Parental example is equally important. Children learn through imitation. Parents should in their every word, gesture, action, and relationship serve as a pattern after which their children may model their own behavior.

Parents must avoid showing partiality or favor among their children. Having a "pet" is bad alike for the favored child and the other children, who feel the same kind of resentment that Jacob's sons felt against their brother Joseph. Each child is a distinct individual with his own unique abilities, talents, and aptitudes—in short, his own personality. Part of the responsibility of parents is to discern and to help foster in the child whatever special gifts and capacities he may have.

God and His Word deserve a prominent place in the family circle. Family devotions and talking together in the family circle at the dinner table about how a follower of Christ acts in specific situations are fine ways of directing the thoughts of family members God-ward. Attending church services as a family, parents and children alike going to their Sunday school classes, and showing a devoted loyalty to and support of the work of the Church are other means by which one's faith shows to his children.

The means which parents use in training their children to follow Christ are God's. As used by His faithful followers, prayer and praise, reading and meditation, fellowship and conversation, and loving service in His cause become means for building God-pleasing patterns in parent-child relations.

A Warm, Living Relationship

The more one thinks about it, the more he must sense that a Christian home is not so much a *place* nor even a group of *blood-kin* persons as it is a *spiritual relationship*. The Christian home is a warm, living relationship in which a husband and his wife, parents and their children, have been blended through Jesus Christ into a living unity. His transforming presence strengthens the members of the family for living lives which are at peace with themselves and with their neighbors because they are at peace with God.

Whatever the Church can do to help parents and children, and the families they form, to realize this spirit in their homes must be a part of its God-given ministry to people in these troublesome times.

Editorial...

We talk and write too much about the necessity of giving in order to meet the needs of others. No, on second thought that statement will have to be withdrawn. It can be too easily misunderstood. No one can possibly talk and write too much about the Christian's duty to reach out toward the needs of others.

To Give Is To Get

So let's begin again. We talk and write too little about the necessity of giving to others for our own spiritual growth and welfare. That statement comes closer to expressing the thought which underlies this page.

As you read the pages of this issue, you are confronted once more with the portion of our Church's ministry which looks beyond the confines of The Evangelical Lutheran Church in the narrow sense of her immediate concerns. If it were possible to cover in the space of the few available pages the entire story of our outreach, the eyes of the Church would be lifted to horizons which are wide indeed.

In this country there is the far-flung work of the National Lutheran Council of which we are a part: a ministry to students on non-Lutheran campuses; our responsibility toward so-called "minority groups"; service to those in the armed forces and to their chaplains; a nation-wide welfare ministry. And so on and on, all of it a reminder that we, uniting our efforts with those of several million other American Lutherans, are reaching far beyond our immediate confines.

Nor is that the limit of the horizons. There is the Lutheran World Federation with all that it involves: Lutheran World Action; missions to Younger Churches; material relief and welfare; service to refugees. And again, on and on. Now the horizons reach almost as far as humankind the world over.

Let no one minimize the concrete good which is being accomplished by this "extension" ministry of our Church! There is abundant evidence that what we fail to do, no one else can do in our place. Thus concretely, we of The Evangelical Lutheran Church may be fully assured that our efforts in reaching out toward the needs of our brothers and sisters around the world are being honored by God.

But there is something which goes deeper than that. The title of this editorial, "To Give Is to Get," speaks a literal truth. There are by-products to a ministry s as this. We wish to emphasize only one such by-proc —one which has literally transformed the outlook our Church in less than half a century. Briefly it is this: As we gave we got a sense of belonging a faith which encompasses several million brothers sisters in America, ten times that many throughout rest of the world. There may be other by-products important, but there are none more important.

Our vision was not always so broad. Before W War I, American Lutheranism was characterized ch ly by provincialism. Behind our walls of national ori language, culture, geographic separateness, each gr developed pretty much in its own way. It was a c fortable existence in many ways, yet one which poverished us all.

It was the formidable needs which confronted us as a result of the war which forced us to seek one other out—and in the process we discovered one other. It is not an exaggeration to say that the dat America's entrance into World War I can also starred as the date when the concept of *American theranism* was born.

Remarkably, it was the next great war, World II, which gave birth to the concept of *World Luther ism*. To be sure, we knew that there were, as we to say so proudly, "eighty million Lutherans in world." But it did not mean much to most of because they were not real; we just did not know th It was the need of those brothers and sisters as a sequence of that war which made us realize our ness with them. In the process, World Lutheranism born. The Lutheran World Federation is the conc evidence that we have discovered one another.

For the fortunate people of the Upper Midwes was the Minneapolis Assembly of the Lutheran W Federation which made us realize how far we h come in our outlook. For those days the center of w Lutheranism was in our very midst. We rubbed sh ders which people from all parts of the earth. We vis with them, we discussed with them, we worship with them. We learned that we were one in faith, in aspirations. It was a tremendous experience, n to be forgotten.

"To Give Is to Get"—yes, we have experienced t to be true. And it will continue to be true. May day never come when The Evangelical Luthe Church forgets that she is part not only of a nat wide fellowship, but of a world-wide fellowship.

The Bower of Bliss

To Fashion a Gentleman

nave been rereading Spenser's *Faerie Queene*. It ives the effort both as a poem and as a moral al- y. It was intended, Spenser tells us, to instruct g men in private and public virtue. The literary nts, great as they are, serve as a means to this Spenser finished only six of the twenty-four pro- l books, but even the six are God's plenty.

Reflections on a Newsstand

the second book of the *Faerie Queene* Spenser in- ces us to Sir Guyon, or Temperance, a young man onted with a number of sore trials. One of these visit to the Bower of Bliss, which is ruled by sia, the queene of vicious pleasure. I am indebted . S. Lewis' *Allegory of Love* for the clue to the r of Bliss. The Bower, writes Mr. Lewis, is a re of "the whole sexual nature in disease." It is, her words, something essentially good which has me cankered and depraved.

occurs to me that our contemporary newsstands their displays of thinly veiled pornography are rn parallels of the Bower of Bliss. Here you have of the goods of creation, in fact, creation itself, rted to low use. The theory has been advanced that overs are more offensive than the contents. I wish re so. We could perhaps survive the corrupt pic- if the idea were sound. But this is far from the . A sizeable minority of books presents systems of in which the abnormal is painted as the natural the depraved as the proper. And it is done on the that this is a *frank, candid, sociological,* or *psycho- tical* document approved by an academic unknown a beard and a white smock.

Congressional Action

1952 the House of Representatives appointed a t committee on current pornographic materials, findings of which are available. It is a sobering . Among the committee's recommendations is a estion that the publishers of pocket size books gnize the growing public opposition to that pro- on of its output which may be classified as 'border- or 'objectionable' and *take steps necessary to its elimination on its own initiative.*" In other words, the publishers were asked to put their own house in order.

Pious Hope

This was a pious hope. The publishers of newsstand filth will not, on their own initiative, kill the goose that lays the golden egg. A casual saunter past a 1959 newsstand should convince us. There are, of course, many responsible publishers of newsstand books who do exercise self-discipline and who will not merchandise what in their judgment offends against taste and morals. But the publishing industry is also infiltrated with crumbs for whom a moral principle is as foreign as an obscure Putu dialect. These characters think little of corrupting children for the sake of a few bucks. They belong to the vast army of rats who live in the shady world just inside the law. An appeal to their public conscience is like an appeal to the civic spirit of Mickey Cohen.

What to Do?

The temptation in the face of this luxuriating Bower of Bliss is to axe away with new laws. But freedom of the press is a cherished American principle and stricter censorship may find us cutting down the good with the bad. What is needed, rather, is the development within the American Churches of some of Edmund Spenser's moral fervor. We need to see Acrasia for what she is—the malicious demon who threatens the life and salvation of our children and youth. We need to cut down the Bower of Bliss in our own midst, assaulting with redemptive anger the diseased image of pleasure which flourishes among us. We need, of course, to develop a generalized boycott of all publishers and vendors of corruption. But even more we need to give our youth such a good-humored and attractive image of virtue that they will find Acrasia and her kind not only repulsive but laughable.

Correspondence

A Mother Helped

► I would like to comment on the article in the LUTHERAN HERALD of March 24th about Easter and its meaning to a small child.

This is such a hard problem to decide and I think you are right in saying one should consider many factors, the child's age, his understanding, his emotions, his experience, and his possible reaction.

We need articles of this sort . . . so many young mothers are at a loss when it comes to deciding how to go about putting these important facts before their children. Thank you for a fine article well written.

MRS. GILMAN KNUTSON
Dunn Center, N. Dak.

Animals and Sawdust

► We are rather curious about the attitudes of some Christians. In the last two LUTHERAN HERALD issues, we've read some derisive remarks about animals and about sawdust smell in regard to the building at Madison that housed the Mid-winter Evangelism Conference, and indeed, about the Conference itself. We have always been under the impression that God made animals to be a help to mankind and was satisfied with His Creation. We wonder, then, about Christians who sneer at this part of God's Creation. Naturally we know that animals, too, suffered under the curse of man's sin, but what does God think of men who think they are too good to have at least respect for something He made for them?

Secondly, there are far more repulsive smells than that of fresh wood or warm earth. I feel it unnecessary to list any.

Where men gather together to receive knowledge of the Lord as their only concern, I am sure He is there to give that knowledge, irregardless of the number in attendance. Christ didn't always have to have a multitude to which to give His message. Christianity must have become very close to lukewarm to one who has "been there before." I don't believe, either, in having something because it has been had a couple times in the past. But if men desire to come together to study God's Word, sincerely, I think it is commendable. If some feel they "have arrived," they are certainly not forced to "press on."

Finally, our Lord was born in a stable—a building which was used to house animals. I don't think that because it was humble, it was therefore offensive to Mary and Joseph. Jesus was raised in the house of a carpenter. He didn't have anything to say against wood smell. He spent much of His life outdoors . . . the earth floor was all right for His work.

We attended the Sunday afternoon meeting with our 3 month old baby. The building was warm and comfortable and spacious. The music was excellent. The preached Word was pertinent. It is refreshing to go out and hear God's Word from others and return to carry on with that same preaching in your own parish. I'm sure Christ cared about the Madison Evangelism Conference, successful or not in the eyes of men.

PASTOR and MRS. ARTHUR J. REE
Portland, North Dakota

"Unholy" Churches

► I do not know if readers are allowed to express opinions in the LUTHERAN HERALD or not, but I have one I would like your comment on. It is also a topic I have discussed with others as well as with our family. It was brought up again after receiving the last issue of the HERALD.

My youngest daughter came home one day and asked me, "Mom, how come they don't make churches so you feel more holy in them anymore?"

I haven't the answer for her because I feel that way too. Now I do not mean all churches give that impression, but many of them do. They do not all have that holy atmosphere. It seems that the modern day church is more of an architectural monstrosity th cold and beautiful, a building co among architects. They don't have serene inviting look that says, "C on in, spend an hour with Me." T don't have the atmosphere of the ence of God. It is a feeling one not describe, one can only feel presence.

What has become of the l colored picture windows, the ch bells on Sunday morning. In its are cold carved out structures.

MRS. CLIFF TOFTUM
Columbia Falls, Mon

Fragments Gathered

► Thank you for that fine ar "Congregations Don't Have to be F mented." It is one of the finest most needed articles that I have in the HERALD, I believe. It certain heartening to know that we hav least a few "congregations" in synod. The majority are more aggregations of mutually disintere parties.

(The Rev.) JOHN H. JOHNSON
Madison, Wis.

Counteracting Propaganda

► I wish to comment on the splendid article by Dr. Martin An son in the March 31 issue. I hope HERALD will have more articles on subject.

As a church publication I believ should warn its readers again again against this social menace. N other publications that come into home today applaud the use of holic beverages, and recommend t for every conceivable purpose. So need something to counteract this p aganda.

Thanks to Dr. Anderson. I h the article comes out in tract form

MRS. M. A. MOE
Florence, Ariz.

Controversy Enjoyed

► We enjoy the controversial elen in the HERALD—not only does it ev to surface past prejudices, but o sionally a thought or two new to gray matter appears. Keep up good work.

(The Rev.) LAMBERT LOCK
Belfield, N. Dak.

For the Family Altar

J. R. Hestenes

ird Pentecost — *Heaven*

The Lesson: Acts 2:1-11 • The Gospel: John 14:23-31

Monday, May 11

GOD'S CITY

Read Hebrews 11:10

he looked forward to the city has foundations, whose builder and is God.

e writer to the Hebrews here de- the forward look, the attitude of ɔation that belonged to Abraham, iant of faith. On the move, as he Abraham knew the lack of perma- among things earthly. He knew at the end of the road of life was r, the City of God. Heaven is the of the saved, the everlasting home ose who come into the fulness of Christians anticipate it in their liv- nd by faith enjoy a portion of its ngs even now.

annot write a long description of heaven is like, dear Father, but I e in the heavenly home. I cannot r every question that is raised about t in my heart I know that because Your City, it is perfect. Let the nings of heaven be evident in me by the peace, the happiness, that with sincere faith. Amen.

Tuesday, May 12

THE WORD OF JESUS

Read John 14:2

"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?"

Jesus constantly referred to heaven. He spoke of it as a place. While He never went into detail He gave enough clear description so that we may know its reality. Jesus would not have talked of heaven if it were nothing but a dream. He said it had many rooms, and that He was going back to heaven, from whence He had come, to prepare a place for those who were His. A childlike faith—which is the best—easily allows belief in the heaven Jesus is making ready.

So, dear Jesus, You are making ready a room for me! I pray that You will make me ready for that room. Give me saving faith so that I shall be acceptable; wash me clean of sin; spend me in zeal and service so that I shall be used here below, that I shall come into the eternal home as one who has lived as though he knew heaven was ahead.

Wednesday, May 13

PASSAGE

Read John 14:6

"I am the way, and the truth, and the life; no one comes to the Father, but by me."

It is natural that since heaven is both real and important, Satan should make it his business to keep people uninformed, or mixed up, as to how it is attained. Even among those who call themselves enlightened there is confusion on just how a person gets to heaven. There is only one way: "I am the way," says Jesus. There is no other way. It isn't by accident, it is by grace; it doesn't depend on how good I am; it depends entirely on the righteousness of Christ.

In the thinking of the natural man, heaven is attained, sometimes, merely by departing this life. Dear Father, spare me from that ignorance. Clearly I want to see that Jesus is the Door, He is the Way. Walking with Him now in this life I am shepherded; and at the end of this walk I shall enter with Him into glory. Amen.

Thursday, May 14

OCCUPATION

Read Hebrews 4:9

then, there remains a sabbath rest ɔe people of God.

ıanswered for us are many questions ıve about the activities we will enjoy e heavenly home. In this passage it dicated that in heaven there is rest the labors of earth. This would in- that all that is distasteful will be ɔehind. It does not mean that the will not do work. Work itself is a ɔf God and is a creative thing. It is wrong to believe that many good s that we had no time to do on earth well be carried out in heaven; some y, some painting, some song.

ɔe heaven You are making ready for Dear Jesus, cannot be a place of in- ce; it must be a place of joy in nplishment and good endeavor. Make eady for it now; let my life be an enticeship in good work, in loving- ness, in praise and joy. Touch all my efforts with Your blessing that in way it may honor You. Amen.

Friday, May 15

TEMPORIZING

Read Ephesians 1:3

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places.

One of the odd things about a sincere believer is that he does not get too wrapped up in things of the earth. It does not matter, for instance, that he does not have a million dollars, and being in the headlines of the daily paper is not, to him, the most important thing in the world. He is carefully existing in a temporary set-up; he is temporizing, and does not intend to drive stakes into something that the wind is going to blow away. He believes in eternal life beyond.

Keep reminding me that some things are important and some things are not worth a second look; some things have lasting value and some things are as empty as a bubble; some things have power to bless and some have power to ruin. Do not let me hand over my destiny to dust. Let me dwell in the "heavenlies" while I journey through life. Amen.

Saturday, May 16

HE SAW IT

Read Acts 7:56

"Behold, I see the heavens opened, and the Son of man standing at the right hand of God."

Stephen was not demented when he said this. He was in his right mind and he knew that he was soon leaving this life, at the hands of those who were stoning him. He died in the faith—the first Christian martyr, and it seems as though heaven was preparing a special reception for him, allowing him to see, ahead of time, what was awaiting him after he left his body. The testimony of Stephen is another encouragement for us to believe in the house of many mansions Christ has prepared for His own.

I do not ask for a vision like this, gracious Savior; I only ask that the vision granted by faith stay quietly alive in my heart. We thank You for the comforting fact that those we love and who have departed in faith, now abide with You. Keep us in the bond of fellowship that is making the pilgrimage from life to Life Eternal. Amen.

Chinese May Name Their Own "Pope"

Travelers from the China mainland have reported that the Communist government is considering appointing a "Pope" to head the schismatic "National Catholic Church" there.

Organized by "patriotic Catholics" under the sponsorship of the Peiping regime, the schismatic body has already named some 35 "bishops" who are recognized by the Vatican as genuine, but have been excommunicated for accepting consecration without the authorization of the Pope.

The informants said the Chinese Catholics are being forced to attend "study sessions" at which the projected nomination of a "Pope" in China is discussed. They are being told that the "National Catholic Church" must be headed by a prelate "whose devotion to the socialist cause is beyond all question."

Tillich Says . . .

More Theology, Less Social

A minister's job is to preach theology, not run social clubs, Dr. Paul Tillich, one of Protestantism's most influential theologians, said in Nashville, Tenn.

Dr. Tillich is university professor at Harvard—a title reserved for a small group of distinguished scholars who work on frontiers of knowledge without being limited to a particular department.

He opened the 66th annual Cole lectures on "Religion and Culture" at Vanderbilt University.

There is an interdependence of morality, culture and religion, Dr. Tillich told an audience of 1,250.

"Religion without morality has no seriousness," Dr. Tillich said. "Religion without culture has no form and becomes superstitious."

Dr. Tillich said there are dangers of the unity of man's spiritual life being disrupted.

He recommended that all persons—whether theologians or laymen—should begin asking themselves: "What does this word of the religious tradition mean to me in terms of ultimate meaning? Man should recognize that symbols—words—are to point him to reality, to God."

"There is a need to liberate the ministers from club activities of the church and give him time to prepare real sermons," Dr. Tillich said.

"Young people's and old ladies' organizations and charity clubs are good things. But ministers shouldn't be eaten up by them. Church administration should be done as much as possible by laymen."

Second Lecture

In a second lecture in the same series Dr. Tillich warned both scientists and theologians to stay out of each other's fields.

Theologians invite conflict when they try to prove theological statements by basing them on scientific discoveries, the German-born professor said, because religion deals with "ultimate reality," not finite reality.

"In some respects," Dr. Tillich said, "every scientist is a theologian, but he should not express theology as a sequence of his scientific method research."

Almost every theologian who dealings with theology and scienc "anxiety ridden," because he tend interpret the symbols of religion lit ly, Dr. Tillich said, and those wh so are "necessarily schizophrenic this point."

Such literal interpreters of the B suffer this "split conscience" bec they want to believe their interp tions and yet they see the contra tions manifested in science, he sai

Symbols "distorted" by literal in pretation, Dr. Tillich said, have b divine revelation, the creation, m cles, and the end of the world.

Creation, if interpreted liter makes of God a being like other ings, acting merely in time and sp the theologian said. The symbol of end of the world is derived, he s from man's concept of life return to the eternal from which it came.

"But eternity can be experienced the here and now, however scie may describe the end of the s system," he added.

—RNS P

RELIGIOUS RETREAT IN KOREA—American soldiers stationed in Korea enter quonset-chapel that is part of the Religious Retreat Center in Seoul. A regular ch for the center is under construction and will be dedicated this month.

-Quist at Desk

Carl E. Lund-Quist, executive
ıry of the Lutheran World Fed-
ı is making "very satisfactory
ess" in his return to good health,
octor has reported in Geneva,
rland.

ih medical tests have revealed
Dr. Lund-Quist's blood pressure
ne down to normal and that his
suffered no damage in connec-
vith the illness for which he was
alized March 2.

LWF official, who went to near-
ausanne to recuperate following
scharge from the hospital March
now back at his desk on a part-
basis. His physician has advised
o continue a curtailment of his
s and other official activities.

om ELC . . .

Students in Capital

heran students from 27 states,
District of Columbia, and two for-
countries attended the tenth an-
Washington Seminar for Luther-
udents in Washington, D.C., last
ı.

e 130 students represented five
ogical seminaries, 21 Lutheran
es and teacher training schools,
Lutheran deaconess training
ls, and 10 non-Lutheran colleges
universities.

ey were members of seven Lu-
n church bodies: The Evangelical
eran Church represented by 42
nts: Lutheran Church—Missouri
d, 34; United Lutheran Church
merica, 31; Augustana Lutheran
ch, 12; American Lutheran
ch, 7; Lutheran Free Church,
nd the Slovak Evangelical Lu-
n Church, 1. The two foreign
s were from Taiwan (Formosa)
Canada.

hile in Washington the students
an opportunity to observe the
al government operation, to dis-
current issues, to clarify the re-
sibilities of Christian citizenship
democracy, and to essay the role
hristians in public life.

ur Lutheran laymen in high gov-
ent positions took part in various
ns of the seminar. They were:
tor Vance Hartke (Mo. Synod)
Indiana; Bert M. Tollefson (ULCA), assistant to the Secretary of Agriculture; Roy W. Johnson (Aug.), director of the Advanced Research Project Agency; and Hugo N. Eskildson (ALC), assistant director for administration in the Atomic Energy Commission's Division of Reactor Development, and also the fourth vice-president of the American Lutheran Church.

Washington News Notes

RELIGIOUS EXHIBIT AT MOSCOW?—A senator asked for a religious exhibit "indicative of the fundamental place of religion in American society" at the Moscow Fair this year. Calling attention to the fact that there was not a single display of a religious nature in the American exhibit at the Brussels Fair, Senator Thomas J. Dodd of Connecticut urged the State Department not to repeat the mistakes made in Belgium.

He asserted that America missed a wonderful opportunity to show the millions of visitors at Brussels the importance of religion in the development of the United States history. The Roman Catholic Senator pointed out that many of the early colonists came in quest of religious freedom and that the great influence on religion on contemporary American affairs should not be overlooked.

"I consider it inexcusable," he declared, "that any exhibit purporting to be representative of American life should fail to depict its most important aspect . . . the role of religion."

COMPENSATION FOR CHURCH EMPLOYEES?—Churches and church agencies will have to pay a 3% federal tax on salaries of all lay employees to provide unemployment insurance, if a bill now under consideration is passed. The House Ways and Means Committee began hearings this week on the expansion of unemployment compensation coverage. The Labor Department is backing a proposal to include non-profit organizations, to lower the minimum number of employees requiring coverage to one person, and to raise the maximum salary on which the tax is based from $3000 to $4000.

MOTHERS: HOME OR JOB?—Jay L. Roney, director of the Bureau of Public Assistance of the Social Security Administration, revealed that probably half of the nation's broken families headed by women have to live on less than $2,000 a year. Mr. Roney, who is a member of Grace Lutheran Church (ALC) in Washington, told some thousand persons gathered at a Health, Education and Welfare briefing conference that a national welfare policy which would encourage states to enable more working mothers to stay home and raise their families is being considered by the HEW.

He asserted that more and more mothers of growing children are working on jobs outside the home and this is especially true among the nation's neediest families. These women may be enabled to give their children better care through broader assistance programs if the key question—whether a mother's first responsibility is to work in order to support her children financially, or to stay home and provide them with a strong family life—is answered, he declared.

By Robert Van Deusen and Charles De Vries

Honolulu Pastor's Family Honored

The family of the Rev. Maynard G. Halvorson, Honolulu, Hawaii, has received two honors recently. They were awarded a plaque after being selected by the Oahu Youth Council as the family of the year. The selection committee said they were chosen for their "exceptional family unity." "Besides being active individually in the community, they were active as a family group, mainly at church," stated the committee chairman.

Dick Halvorson, 18, was also honored by being chosen "president for the day" of the University of Hawaii. A senior at Roosevelt High School, Dick is one of nine high school students who have been permitted to enroll in a University freshman class while still attending high school.

Infirmary Being Built

Construction of a new infirmary for the Clifton Lutheran Sunset Home, Clifton, Texas, was begun in February. It is hoped it will be completed by mid-summer. The building, which will be separate from existing facilities, will have room for 48 beds, offices, a nurses' station, kitchen, dining room, and lobby. Each room will have an outside exposure. Across the front an open sun porch will face the Bosque Valley.

Church-of-the-Month Serves Military, Suburbs

Two large military installations and a mushrooming suburban development will be served by the Church-of-the-Month for May, Christ Lutheran Church of Tacoma, Wash. The new congregation is adjacent to Fort Lewis (one of the largest army bases in the nation) and the McChord Air Force base. The area which it serves is located about eight miles southwest of the Tacoma business district and has a population of about 40,000 at present. In one of the school districts a 30-pupil classroom is being built every ten days, on the average, to keep up with the rapidly increasing population.

The congregation will be organized on May 24. Included in the charter membership will be the 31 members of the first adult class. First services were held on February 1. Sunday school enrollment has now passed 150. The Rev. M. E. Nesse is pastor of the congregation, and is assisted by Miss Elaine Tenold, home mission parish worker.

Construction of the first church unit, on a four and a half acre site next to a grade school, will begin this summer. Trinity Lutheran Church, Moorhead, Minn., has loaned $100,000 to sponsor this congregation.

New Honor Rolls

Five more congregations have added to the "Honor Roll" lis Lutheran Herald. The following gregations are new among the 459 subscribe to Lutheran Herald fo of their member families:

Ray Church, Ray, N. Dak.—the Lowell C. Anderson

Immanuel Church, Buxton, N. Dak.- Rev. Elmer O. Anhalt

Sunburst Church, Sunburst, Mont.- Rev. J. M. Hovland

McCrea Church, Warren, Minn.—the Melvin R. Sucher

Malta Church, Malta, Mont.—the Norman G. Wick

Herald Letter Brings 300 Seminary Hymnals

More than 300 copies of the new *Lutheran Service Book and Hymnal* have been presented to Luther Seminary, St. Paul, gifts of congregations and individuals responding to a recent letter to the editor of Lutheran Herald (Feb. 17, 1959).

Writer of the letter, the Rev. Mandus A. Egge of Fridley, Minn., Choral Union president, had stressed the need for students to become familiar with the hymnal before going out into the parish ministry, but that the Seminary lacked funds to provide them. Pastor Egge suggested that congregations with sons at the Seminary might well give books in their honor.

At chapel services April 7, Alvin N. Rogness, Seminary president, accepted more than 300 gift hym This included 220 as gifts from gregations (including a substa number purchased through a cash from First Lutheran, Albert Lea, nesota).

In addition, members of the s class presented 88 hymnals in me of their former classmate John Gr of Oak Park, Ill., who was kille an auto accident in August, 1957.

Dr. Rogness indicates that the S nary can use more gift hymnals, for chapel and class use. Affixe each hymnal is a book plate indica name of donor and the studen honors. Gold cover imprint of Seminary's name on each book w gift of Augsburg Publishing Hous

A JOB HALF DONE—Four Luther Seminary students from St. Olaf Church, De Mich., present hymnals given in their honor by their home congregation. Accepting hymnals is Dr. Alvin Rogness, seminary president. From left the students are: Ric Lee, Ron Staber, Richard Grudt, and Gordon Bordine. A fifth son of the congrega Norman Borsvold, is on a year's internship at Glasgow, Mont. Although 300 were presented recently, the Seminary could use at least 300 more for its chapel classroom activity. (See story). ELC

re Are You Going? Everywhere.
hat Will You Be Doing? Plenty.

above questions and answers (with apologies to Robert Paul Smith) describe the plans of both students and professors in the coming months. are listed some of the "wheres" and "wherefores" in ELC colleges.

m Kenyon to Constantinople

0-year-old St. Olaf College senior Kenyon, Minn., can shake a siza-umber of Germans and Norwe-from the branches of her family She also has a slight speaking edge of German and is interest-travels to Japan and Australia. londe Carolyn Overby is now ng to speak Turkish in prepara-or her six months overseas as an ational Farm Youth Exchange nt (IFYE), starting this June.

way her schedule is arranged Carolyn travels to Washington, June 10 for a week-long orienta-ession with other IFYE students d for the Middle East. Then she from Montreal June 18, headed ly to Turkey. While there during ext six months, Carolyn expects e with three or more farm fami-she'll share the work load of the n and become a step-daughter f their families. After working , she plans to shoot rolls of d slides and seriously discuss the ican pattern of life with what-udience is available.

From Taipei to Sioux Falls

students, faculty, and adminis-n at Augustana College, Sioux S. D., have bidden welcome to Liu of Taipei, Formosa, who a three-year stay on their campus, which she will return to her na-and to teach in the schools there. rn in Peking, China, Ruth moved her family to Chungking, where ather was a general during the of World War II. Then the fami-oved to Taipei, Formosa, where ather is now in the export-import ess.

is strange," said Ruth Liu, "to o few people on the sidewalks so few cars on the street." It is iking contrast to the crowded vil-and cities of China and Formosa. osa may be small, "36,000 square

Ruth Liu

miles in area, with an ever-increasing population now standing at eight million," said Ruth, "but the patriotism on this island is strong." "Everywhere you go, signs on buildings, cigarette and candy wrappers say we will go back to China again with our leader Chiang Kai-shek."

How does Ruth feel about the shelling of Quemoy? "The people of Formosa are not worried about their strength. The armies are well organized and they are strong. No one on the island has any fear of the Chinese overtaking Formosa." And as to America, she states the people in Formosa greatly appreciate Americans and what they stand for.

From Telemark to Manitou

Miss Gudrun Hovde, who is a high school language teacher in Telemark, Norway has come to St. Olaf College on a rather unique mission. In the Rolvaag family archives she is finding a wealth of information about this outstanding professor and author who taught at St. Olaf until his death, and she has undertaken the task of writing the first Norwegian book based on his life and thought.

There is a great deal to be written about O. E. Rolvaag. His novel, "Giants In The Earth," has been acclaimed by many critics as an outstanding description of the hardships and joys of the pioneer families in America, particularly those from Scandinavia. He was dedicated to the task of preserving the culture and traditions of the mother countries, for he believed that if the best of all Old World cultures were perpetuated in this country, America would become doubly rich.

If all goes well, Miss Hovde's coming book may entitle her to a Ph.D. degree from the University of Oslo.

Woodrow Wilson Fellows

Climaxing an intensive nation-wide talent hunt for future college teachers, the Woodrow Wilson National Fellowship Foundation named 1,200 superior American and Canadian students as Woodrow Wilson Fellows.

Woodrow Wilson Fellows receive a $1,500 tax-free stipend, plus tuition and fees for one academic year. Married students are granted an additional $500. There are 875 men and 325 women in this year's group of winners. Of these, 38 per cent are planning to take courses in humanities, 34 per cent in the social sciences, and 38 per cent in the natural sciences and mathematics.

Among those chosen from our colleges are St. Olaf students Gary Aamodt, David Heath, and Allan Heuerman; Augustana students Robert Berdahl and Curt Olson; Concordia College student Annetta Sherbrooke; and Luther College students Karlton Skindrud and Ron Calgaard.

Student Art Awards

Purchase awards totaling $2,000 have been made by Lutheran Brotherhood Insurance Society in connection with its April Lutheran student art exhibition. Half the amount will be shared by seven student artists whose works were represented in the show. The other $1,000 will be shared by the art departments of the various schools represented by the seven winners.

Four of the award winners are students at Concordia College, Moorhead,

Minn. They are Orland Rourke, Langdon, N. D., and Gordon B. Thorkelsson, Winnipeg, Canada, each of whom receives $100 for oil paintings; William R. Wolfram, Moorhead, awarded $150, also for an oil, and Norman D. Holen, Walhalla, N. D., who receives $100 for a sculpture entry.

Ronald L. Udy, Windom, Minn., student at St. Olaf College, Northfield, Minn., was awarded $150 for an oil painting, and Theodore C. Hellman, Tacoma, Wash., attending Pacific Lutheran College, Parkland, Wash., $150 for a sculpture entry.

The top award of $250 went to Donald M. Elder, Indianapolis, Ind., student at Wittenberg College, Springfield, Ohio, for a sculpture entry.

A REAL OPPORTUNITY FOR LUTHERAN MEN and WOMEN

INCREASE YOUR INCOME

. . . just as many men and women in other denominations are doing in a most dignified vocation . . . and at the same time,

SERVE THE LORD

by fulfilling an important Christian service in your own and surrounding communities.

Here's your opportunity to become associated with a company that has been in business more than 35 years—highly respected by Christian leaders and whose product and service are recommended by men and women you know.

WORK FULL OR PART TIME

Our program is unique—it has no competition. Every home is a prospect. Your spare time can be worth up to $75 a week, and more . . . full time up to $10,000 a year, and more!

FILL IN

John Rudin & Company, Inc.
22 W. Madison Street Dept. LH 59
Chicago 2, Illinois

Yes, I'm interested. Please send me complete information on your program.

*Name*_____

*Address*_____

*City & Zone*_____ *State*_____

CLIP AND MAIL TODAY!

New ELC Churches Want—

Names and addresses of all Lutherans living in or moving to . . .

WHEATON, ILL.—the Rev. Merlin I. Seal, 1839 Cherry Street, Holy Cross Lutheran
WOODCLIFF LAKE, N. J.—the Rev. J. I. Opsal, 32 Pascack Road, Christ Lutheran
TACOMA, WASH.—the Rev. M. E. Nesse, 8608 Idlewood Drive S. W., Christ Lutheran
DENVER, COLO.—the Rev. E. W. Nilsen, 5496 E. Atlantic Place, Cross of Glory Lutheran
NISSWA, MINN.—the Rev. R. C. Reinholtzen, Nisswa, Minn., Church of the Cross Lutheran
WHITE BEAR LAKE, MINN.—the Rev. Philip Hansen, 2230 Roth Place, White Bear Lake, Minn., Redeemer Lutheran
WAIKIKI, HAWAII—the Rev. Norman Hammer, c/o Princess Kaiulani Hotel, Shop C-10, Kaiulani Avenue, Waikiki Beach, Honolulu, Hawaii

WMF Conventions

Harvey Ct., May 5, Kverness Church, rural Carrington, N. Dak.

Albert Lea Ct., May 5, First Lutheran Church, Ellendale, Minn.

Thief River Falls Ct., May 12, Roseau, Minn.

South Dakota District, June 9-11, Grace Lutheran and Methodist Church, Watertown, S. Dak.

Lemonweir Ct., May 20, Our Savior's Church, Elroy, Wis.

Eastern District, May 11-13, Grace Lutheran Church, Green Bay, Wis.

Announcement

Wanted: Baptismal font with oak finish for ELC church. Write Mrs. Eddie Paulson, Powers Lake, N. Dak.

Want Ad

Rate: $1.00 a line, minimum charge $4.00

Exceptional buy—Hall pipe organ 18 manual ranks, 3-16 ft. pedal sets, chimes. Practically new all-electric, 3 manual draw knob console, fully coupled and combinations. Pitman chests. Now playing. Avail. June 1. Pipe Organ Sales & Service, Rt. 3, Excelsior, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Businesses

Combination variety and dry good store W Cent. Minn. Lutheran community. Bldg and fixtures can be rented. 612-1C

Shoe shop in SE N. Dak. county seat town. Lutheran churches. Old age reason for selling. 612-2C

General merchandise store in NW Wis. Living qtrs attached. Rural community. 612-3C

Grocery and Meat Market with modern living qtrs. N Colo. city of 12,000. 3 Lutheran churches. Gross sales $50,000 yrly. Price $9500 plus inventory. 612-4C

Grocery Store and fresh meat busine East S. Dak. Bldg, fixtures, equipt $9,000. Inventory at cost. 5 room available. $77,650 gross in 1958. 61

Homes

Mobile home, 55 model-Brentwood. 28 by 8 ft. in excellent condition. Compl newly furnished. Porch type vestibule large front awning. Reasonable price. 612

FOR RENT

Farms

240-acre dairy and grain farm in SE Available Oct. 1st. Modern home, electr water, large dairy barn. Close to chur school and market. 61

Homes

To sub-let efficiency apt. aprox. Mpls. Overlooking Lake Harriet. 61

Businesses

Amazing opportunity for grocery, work clothing, shoe business. Small tow N. Dak. Can buy present stock or will r to suit buyer. Over $5,000 monthly bus 61

WANTED TO RENT

Couple (church college graduates) d to rent apt. in Mpls near U of Minn. stove and icebox included. Possession able in July or Aug. May be furnishe unfurnished. 61

Big Timber
BOY'S CAMP
ON WEBB LAKE AT
Hackensack, Minnesota

For 8 weeks this summer, June 20-Aug 15. For boys 8 to 14 years of age. We rates $30.00. This camp is dedicated the betterment of the physical, me and spiritual needs of the boys we se It has modern dormitory, kitchen and recreational facilities. We offer all land water sports. Nature lore, overni camping, crafts, and tutoring—if desi

For further information write to
Ruben Rogness, Director
Royal, Iowa
After June 1st, Hackensack, Minn.

POSITIONS WANTED

ner and 3-yr-old son desires domestic and child care in Mpls or suburbs. e and dependable. Will furnish refer- 612-10D

and wife desire job at a summer re- amp or lodge as caretaker and cook. 612-11E

r-old boy leaving high school of neces- ould like to work for board, room and mall salary on farm anywhere in USA quiet. Experienced. 612-12E

ted position as caretaker or janitor in for Aged or hospital. Experienced. 612-13E

with business background desires posi- s business administrator in Lutheran in Twin Cities area (full time or me). Would also consider hospital or ional administration. 612-14E

HELP WANTED

man wanted to help care of semi-invalid n modern, East. N. Dak. home. Board salary. Lutheran preferred. 612-15F

t desired at family resort in N Minn. working middle of May to Sept. 1st. week. Good salary, pleasant conditions. 612-16F

stian woman for housekeeping in home small children. Denver, Colo. 612-17F

lid man is in need of couple to care n and keep house. Maintenance and wages, modern home. Near Lutheran . Ia. town. 612-18F

re, lifetime job for right party as eeper in S. Mpls. home. Woman in her 0's preferred. Kind personality. 612-19F

or high teachers to teach in a de- ntalized Lutheran Junior High School th Hollywood, Calif. Couples urged y. 612-20F

man or man desired to have charge of n Education and music in Lutheran in S. Minn. town. 612-21F

r director needed in rural Lutheran near Cannon Falls, Minn. 612-22F

dard Oil Bulk delivery and garage- station positions open for immediate on in Lutheran community in Barnes N. Dak. House and truck available. rd Oil Co. will combine the bulk de- with the garage-service station. Ex- business opportunity. 612-23G

n Sunday listen to

"Lutheran Vespers"

ducted by Pastor Harry R. Greger- of The Evangelical Lutheran Church.

p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
p.m. WJMC	
KTRF	9:45 p.m. KSPR
p.m. KFBK	10:30 p.m. WCCO

wave: 10:30 p.m.—HCJB
ter Band 16-19-25-31-49)
Clip this as a listening reminder!

A Gift for Confirmation Graduation . . .

No. CH205

Heart and Chain

No. CH205—A blue enameled heart edged in gold over sterling, 5/8-inch across. On 18" fine-linked gold-finish rhodium chain.

$1.85

No. 205—Heart without chain, $1.10

No. CH206

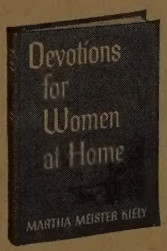
Four-Leaf Clover and Chain

No. CH206—a blue enameled clover edged in gold over sterling, 11/16-inch across. On 18" fine-linked gold-finish rhodium chain.

(tax is included) $1.85

No. 206—Clover without chain, $1.10

Gifts for Mother . . .

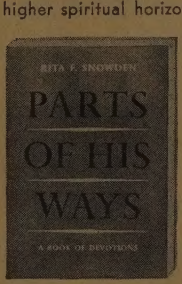


Devotions for Women at Home

BY MARTHA M. KIELY

115 brief devotions to help Mother keep aware of higher spiritual horizons. $1.75

Code 31-1681



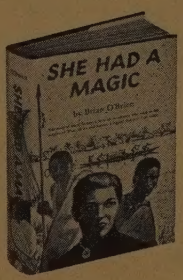
Parts of His Ways

BY RITA F. SNOWDEN

Deeply devotional meditations on beauty in unexpected places, with lovely photographic illustrations.

$1.25

Code 31-4991



She Had a Magic

BY BRIAN O'BRIEN

The story of gay, strong-willed Mary Slessor at a Scottish Mission in Africa—and of the "magic" she used to win the hostile natives to Christ. $4.00

Code 31-6915

Silver Silhouette Stationery

Silver-glitter cattails on soft gray. 12 decorated sheets, 12 plain, 12 decorated notes, 24 envelopes. With Bible texts.

$1.00

For a SPRING CATALOG of Books and Gifts, send us a postcard with your name and address

Augsburg PUBLISHING HOUSE

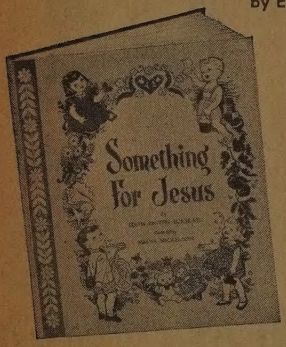
426 S. 5th St. • Minneapolis 15, Minn.

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

A New Gift Book for Children

Something for Jesus

by Edith Berven Eckblad illustrated by Melva Mickelson



A picture-story poem of all the lovely things a child thinks of to "give to Jesus." A soft fluffy cloud . . . a twinkly star . . . a kitty . . . a shiny wet sea shell . . . a song . . . and finally "The best is for Jesus in heaven above. . . . So I'll give Him my heart — I'll give Him my love!"

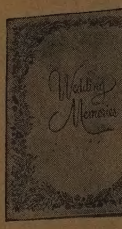
Two-color illustrations on every page picture the expressions of love so natural to a child. The poem is printed in large type, book size is 7x8⅜, hard bound. Ages 3-7.

$1.00

Wedding Memories

A lovely gift for the bride or wedding couple. Here will be kept memories of many golden moments—the engagement, showers, guests, certificate, family trees, honeymoon, wedding gifts. Illustrated. Padded white leatherette binding, silver stamped. Size 8x10.

No. W262.....$3.50



BIRTHDAYS

The book that helps a thoughtful lady remember!

A memory book bound in white leatherette with a forget-me-not design. One page for each day, on each page a Scripture text and a poem. 3¾x5x1.

Regular, $1.75 Deluxe (padded cover, flower design in color), $2.00

Wedding Guests

A beautiful white leathere book for wedding guest sig tures. Will hold the shov guest signatures also. 48 p es silver edged, with sil stamped cover. 9½x6⅞.

No. 712-62.....$4

Wedding Anniversary Books

A book to hold the record of guests, gifts, notes and other precious sentiments of a wonderful occasion. Padded moire covers. 9⅞x7⅞.

G824/3 Golden Wedding (gold moire) $3.00
G824/2 Silver Wedding (silver moire) $3.00

AUGSBURG PUBLISHING HOUSE
426 South 5th Street
Minneapolis 15, Minnesota

Please send:

_____ Something for Jesus, $1.00
_____ Birthdays, Regular, $1.75
_____ Birthdays, Deluxe, $2.00
_____ Wedding Memories, No. W262, $3.50
_____ Wedding Guests, No. 712-62, $4.00
_____ Golden Wedding, No. G824/3, $3.00
_____ Silver Wedding, No. G824/2, $3.00

I enclose $_____ Charge ☐

Name_____

Address_____